/16 cont./

342 Another kind of phatskha, in the form of an irregular rectangular, is constructed as follows. Two chestnut poles are driven into the ground at the front door in such a way that the upper ends touch each other. The Abkhaz call them amakratl-khkva (scissors). On the side opposite the "scissors" another pole is driven in; a beam is laid on top of the "scissors" and this pole, and the roof rests on it. The roof of such a phatskha can be flat or sloping. Such a phatskha can be built in any size. A passage is made in front of it, and in the back there is a special com-
[233] partment for storing all kinds of utensils and for keeping the cattle in winter. The walls of the phatskha are not covered; only in winter are they now and then covered with ferns. Therefore the walls are easily penetrated by light, and at the same time by cold and rain.

354 Inside the house, in the middle of the phatskha, is the
[252] hearth (akhushtaara), made of clay or hewn stone. Above the
[415] hearth cast-iron kettles are suspended from the ceiling on hoops; in these the food is cooked. The Abkhaz try to maintain a permanent fire in the hearth. The smoke escapes through the roof, but on windy days it remains circling inside the room; therefore the phatskha, and especially the upper part of it, is
• 352 covered with soot. On one side of the phatskha there is a couch; near the hearth stands a long and fairly wide bench, which sometimes also serves as a couch. The bedding is arranged on the couch; nearby stands a trunk, where all the necessary articles are kept. On the wall hang a saddle, a whip, and some
415 of the /17/ weapons. In a corner, close to the wall, are the utensils for preparing ghomi; in this same corner are baskets for provisions, wooden or horn spoons and cups hang on the wall, while milk-pails and troughs, etc. stand on the floor. Basins and pitchers are rarely found; instead of a pitcher, a gourd
412 is used. A few implements must be added to all this: a flat stone used as a mortar, and a whetstone. And that is the whole domestic inventory of the Abkhaz of average means.

342 The large quadrangular phatskha serves as the main family
585 dwelling, while the conical one (khkvatsu) serves as a lodging for

A [754 cont.]
A 340 for guests and, in winter, for the livestock. The hearth lies in
A 354 the middle; over it hangs the kettle and sometimes a chimney
tapering sharply at the top. Next to it stands a long, wide
A 352 bench, and against one wall a plank-bed made of boards, on
which are the beds and a chest. In one corner are kept the whet-
A 412 stone, mortar stone, baskets, troughs, utensils for preparing
A 415 millet and maize, milk bucket, cups and spoons of wood and
A 490 horn, gourd containers, etc., and harnesses, saddles, and weapons
A 353 hang on the walls.

A 342 Another type (khkwatsu) corresponds in purpose to certain pile-huts on east Serbian and east Macedonian farms: they are the sleeping huts for young married couples. They stand in the yard near the main house, are round and plaited of hazel switches, and the walls lean inward slightly. The roof is conical and bound at the top with willow twigs, and the whole hut is covered with reeds, ferns, dried weeds, and the like.

A 351 [755] In the yard, which is surrounded by a plashed
A 343 hedge, there are, in addition, a summer kitchen of wickerwork, plaited granaries on piles (cf. Figs. 246, 247 [in untranslated portion]) for storing corncobs, a wine house with the wine press,
A 285 barrels, baskets for the vintage, and the like. The latter are
A 245 round, pointed at the bottom, about 60 centimeters high and 15 centimeters wide; a large hook is tied on at the top so that when the grapes are being picked it can be hung on the branches of the tall grapevines, like our fruit basket.

C 361 The Cherkess farmsteads likewise lie hidden in groups in [Fig. 447 appears here] copses of oak, beech, elm [Ulmen], elm [Elmen], ash, pear, and plum trees. The dwelling is
C 349 built of mud bricks or wickerwork smeared with mud; the span-roof is covered with straw that is held fast by poles, and it often juts out in front one to one and a quarter meters as in the Balkan and Crimean Tatar huts. The stable usually takes up one side of the house, living space the other; a door on the long side leads
C 352 to each of them. The interior furnishings are like those of the
C 354 Abkhaz house; the hearth, however, is found here at an outside wall, and the wickerwork chimney hanging over it is pear-shaped and sticks out one and a half to two meters above the roof. In the yard there are also a larger winter stable for sheep

7 A [See Top of This Page--Analyst]

3: Janashia I-5 (ca. 1900) 1937 RI3 Abkhas RI3
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[796] sacrificial maize-cakes. Also on this day, in the early evening, are prepared from the above-mentioned leaven many *à-khwazhwə*, and three loaves, made in the shape, respectively, of the moon, the sun, and *alaẖwara*.[1] In the latter are placed as many *ahlakùt-s* (little [943] wooden hammers, models of those used in threshing millet, or maize) as there are women in the family and an extra one symbolizing the desire for their increase. This correlation of the number of hammers [469] with the number of women in the family arose, of course, from the fact that the threshing of millet was the woman's job. Soups of phasel and of fresh nettle (*à-khwats*) are also prepared. On this day no edible [984] herb of any kind is allowed to be consumed, or used in cooking; [263] *dsdsəm*, the Abkhasians say, that is, "it is not proper," "it is forbidden" (in Megrelian *vashiners*).

[512] Late in the afternoon, when the cattle have returned from the fields, the prayers begin.

(*a*) *Antswà-ẖwa* (for God).[2]

The whole family gathers together. On the threshold of the [340] house, *dishwa*, is placed a long and narrow table (in Megrelian *tabaki*), [350] on which are laid all the eatables described above. Behind this little table stands the head of the family, and behind him all the other members. The wax candles are lighted. The head of the family takes three *à-khwazhwə*, and, addressing *Antswà*, God, prays that His favours and bounties may be showered upon his family, etc. The family repeat with him, *dămen*. These cakes are put aside.

(*b*) *Àyt'ar*.

After this the head of the family takes three new *a-khwazhwə*, and says: [539] *Wa, Àyt'ar—bzhwdyt'ar! bzhyə-nə̀khak zəndə-yanù, bzhyə—tswəmzàk zəkədr—dso*, etc., "*O, Àyt'ar—seven Àyt'ar, in the hands of whom are seven icons (to whom are subject seven gods), and to whom are lit seven candles,"—be thou the guardian of our herds! Multiply them so that we may milk seven men's load of milk! Let no harm come to our herd, except the old wool and old dung!* etc. The introduction, given in Abkhasian, is uttered by all, while everybody improvises the rest of the supplication as best they can, repeating the mystic number [806] seven every minute. As is shown by the introduction *Àyt'ar* is the head [801] of a group of seven gods. The number seven appears in many prayers.[3]

[243] [1] *Alaẖwara*—a large mortar (Geo. *tchashuri*) in which millet (*ghomi*) is husked.

[93] [2] *hwa* is an abbreviated form of the word denoting "he says"; cf. the Russian *govt* heard in the existing colloquial speech.

[821] [171] [3] All this, and the fact that the Abkhasians up to this day still pray to the moon and the sun, makes us wonder whether the septenary *Àyt'ar* is closely connected with the Babylono-Assyrian septenary of gods, particularly as the names of the gods *Aa*, *Aaa—Aaigaà*, and *Istar—Ayt'ar*, are very similar, while the moon and the sun are included in both pleiades.